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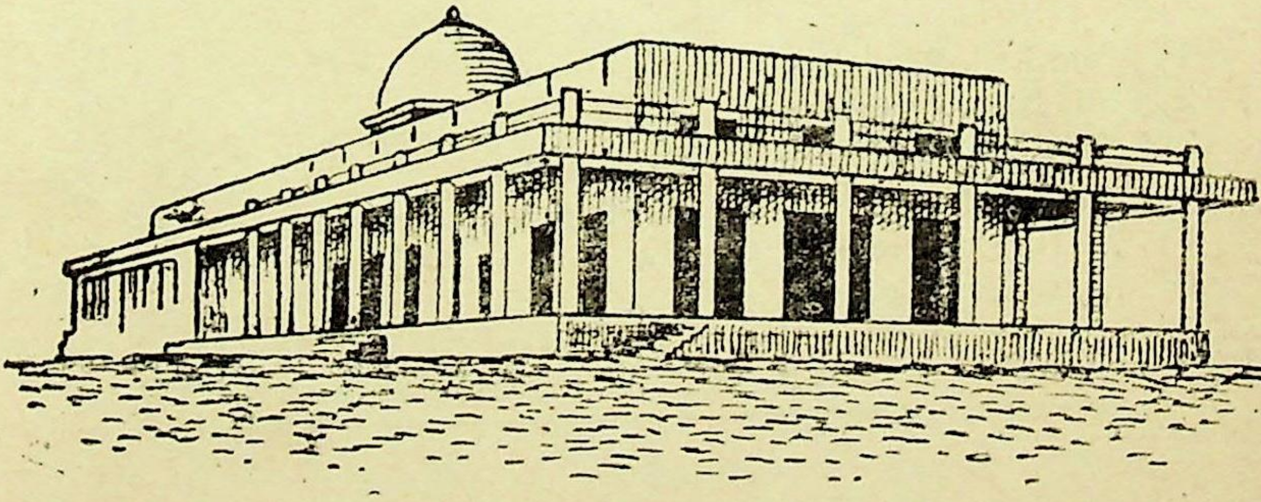
Pathway to God

(A Quarterly Journal of Spiritual Life)

आत्मा वा अरे द्रष्टव्यः ।



SHRI GURUDEV MANDIR

Academy of Comparative Philosophy and
Religion Belgaum.

Vol XVIII April - 1984 No. 3

PATHWAY TO GOD.

(A Quarterly Journal of Spiritual Life.)

" One God, One World, One Humanity "

Vol XVII APril 1984 No. 3

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Reminiscences of Prof. N. G. Damle who passed away in Pune about 3 months back, will appear in the next Number of Pathway to God.

PATHWAY TO GOD

(*A Quarterly Journal of Spiritual Life*)

" One God, One World, One Humanity "

Vol. XVII | April-1984 | No. 3

PRAYER

गलद्दानगण्डं मिलद्भृङ्गखण्डं
चलच्चारुशुण्डं जगत्त्राणशौण्डम् ।
लसद्दन्तकाण्डं विपद्भङ्गचण्डं
शिवप्रेमपिण्डं भजे वक्रतुण्डम् ।।

शंकराचार्य :

Vakradanta,
Who is loved by Lord Siva,
Who protects Universe.
Who destroyes the calamities of His devotees,
Whose beautiful trunk moves here and there,
Whose teeth adorn Him on both sides of His trunk,
Through Whose trunk temple fragrant honey (दानोदक) is oozing,
Around Whose trunk temple, attracted by the fragrance, flocks of black bees are buzzing,
To Him, I salute with love.

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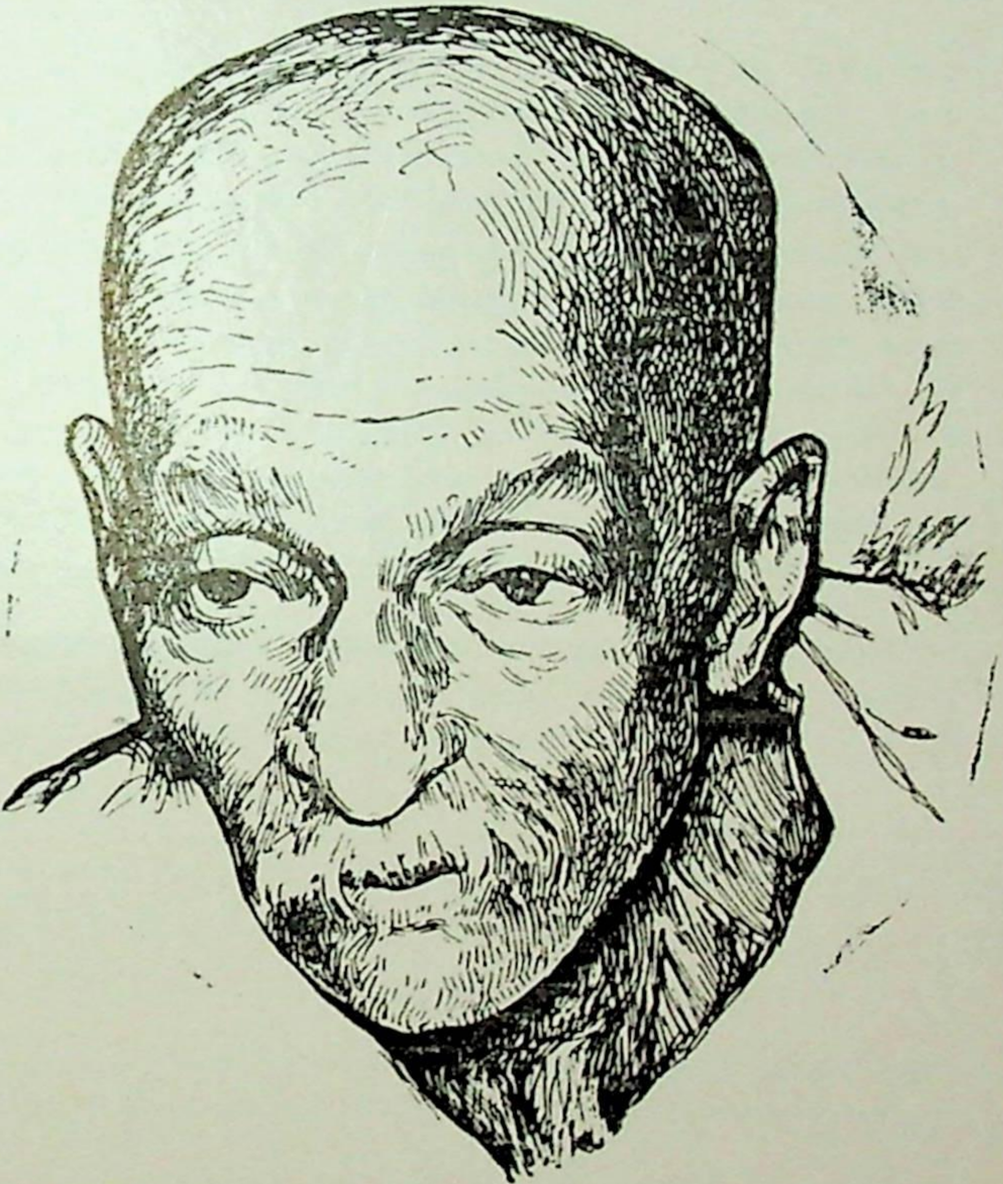

Born
JAMKHANDI
3-7-1886

Samadhi
NIMBAL
6-6-1957

Editorial

Das Navami was celebrated at Sajjangad (Parali) and at many other places on the 25th February 1984 as usual. I had the good fortune to visit Sajjangad half a dozen times.

Swami Ramadas was a great saint - but he was not merely a saint practising non-violence, nor preaching non-violence. He was a saint who prepared the then members of the society who were meek and submissive, to resist oppression and injustice. He never preached, that mere prayer and faith in God without any other action would save one from oppression and injustice. Many people believe that mere prayer and faith in God unaccompanied with any action is sufficient to ward off any calamity or difficulty. They believe that God will do miracles to protect and save his devotees. This is the philosophy of weak and inactive people and our saints and scriptures did not advocate such philosophy.

Samarth Ramadas during his childhood had disciplined his body and mind by rigerous physical exercise and intesnive mental exercise. About education Samarth says.

" सुंदर अक्षर लिहावे । स्पष्ट नेमस्त वाचावे । विवर विवरों जाणावें
अर्थान्तर ॥ मागील उजळणी पुढें पाठ । नेम धरावा निकट ।
वाष्कळपणाची वटवट । करुं नये ॥ प्रातःकाळी उठावें ।
कांहीं पाठांतर करावें । यथानुशक्ति आठवावें । सर्वोत्तमासी ॥ "

For twelve years Samarth Ramdas stayed at Takali near Nasik in a cave where the rivers Godavari and Nandini meet.

Here, Samarth Ramadas completed thirteen crore *japa of Trayodashakshari Ramamantra* in twelve years. Every day after bath and *Sandhya* he used to stand in neck-deep water for six hours for making *Japa* and *Purushcharana*. His day would begin with a thousand *suryanamaskars* During this period, he studied *upanishads. Mahabharat, Ramayana, Yoga-vasistha, Bhagavat* and many other religious books. He also studied the writings, and literature of Saint Dnaneshwar, Mukundraj, Eknath, Dasopant and of other saints.

After cmopleting his penance for twelve years at Nasik Samarth Ramadas moved throughout the length and breadth of India and saw for himself the social, political and economic condition of the people. He was moved to see the condition of the people. He says.

मोठी फजीती फजीती । सांगावे ते किती ॥ जीव परत घे देवा दास म्हणे रे भगवंता । किती पाहासी सत्व । काय वांचुनी वांचोनी । नेणरते जीवित्व ॥ कांहींच पाहतां धड नाहीं । विचार सुचेना कांहीं । अखंड चिंतेच्या प्रवाहीं । पडले लोक ॥ विप्रीं सांडिला आचार । क्षत्रिये सांडिला विचार । नितिमर्यादा उडाली । भक्ति देवाची बुडाली ॥ कांहीं ज्ञानाचा विचार । केला अज्ञाने संचार ॥

Samarth Ramadas spent twelve years in his tour of Bharat and established a number of Maths and Temples.

Samarth Ramadas advocated unity, equality and brotherhood. He says.

भेटो कोणी एक नर । धेड महार चांभार । त्याचें राखावे अंतर । याचे नांव भजन ॥ दुःख नेदावे कोणाला । उंच नीच जरी झाला । अंतरात्मा ओळखिला । तोचि जाणावा सज्जन ॥ राजी राखावे सकळ । बरेंपण सर्वकाळ । नित्य आनंदाची वेळ । काळ करी वंदन ॥

Samarth advised the people to be fearless and be prepred to give up life while upholding justice. He says in Dasbodh :

मारितां मारितां मरावे । तेणें गतीस पावावें ॥

The advice given by Swami Ramadas is useful in the present contitions also.

CHILD DEVELOPMENT

Prof- V. Perumal *M.A., B T., M.R.A.S,, F.F.I.*
Founder Chairman & Chief Director,
Indian Academy of International Understanding,
Panpagam, Swarnangar,
Robertsonpet (Po),
K. G, F. -563 122. KARNATAKA.

1 Introduction

It is an acknowledged fact both psychologically and educationally that the quality of a person mainly depends upon the type of education he receives in his childhood. An attempt is made in this paper to analyse objectively and briefly a few relevant aspects pertaining to child development.

2 Child Development Educational Policy

Accrding to the law of nature every child is endowed with all the essential ingredients of a noble and virtuous man It is the primary and moral obligation on the part of parents, teachers, society, educationists educational administrators,managements and governing councils of schools, state governments, Central government and all the international bodies and agencies directly or indirectly connected with the development of child in some way or the other (Like UNESCO, UNICEF etc.) must unitedly frame well defined and clear cut child Development Educational policy, taking into consideration the socio, psycho, economic and religious factors of India The policy should be framed with comprehensive range, clear vision perfect imagination and far sighted view incorporating all the modern and advanced ideas, pertaining to each and every minute and meaningful aspact of child development, however remotely, it might be connected.

3 The Meaning of Child Development

Childhood may be broadly and roughly defined as the age between 3 and 14 From the point of view of child psychology this is not only the most impressionale age but also the age of maximum comprehending capacity. This is the period where a strong, sound and solid foundation can be laid for the entire future career of a person. The word Development deserves a special analysis in this context. 'Increase' referes to quantitative growth, improvement signifies qualitative amelioration but Development means both physical growth and mental improvement. In the broad sense the term 'Development' means a harmonious blending of growth and improvement of body, mind and intellect. In other words, it means the well balanced growth and improvement, physically, mentally. socially, morally, intellectually and spiritually. Hence, the Child development Educational policy must cover fully and effectively all these significant and esential aspects.

4 The Environment of The School

The location of every school as far as possible, should be free from the madding crowd It is common knowledge that our schools are not only suffering from heavy and over crowded congestion but also from severe and serious noise pollution owing to their unhealthy location in the hearts of the bazars in the towns and cities. Recent otological reports confirm that alarming numbers of students are suffering from partial deafness, for no fault of theirs. Hence, an earnest attempt must be made to creat a noise free environment of every school and establish an atmosphere that would be perfectly conducive to both teaching and learning.

5 The Nursery Schools

It is painful to record in this context that we are witnessing mushroom growth of sub standard, ill equipped, unhealthy and money making factory like nursery schools throughout India To call a spade, these schools are much worse than the third rate stables. The management of such a school collects huge bribe in the name of donation, building fund, welfare fund, capitation fee etc., from every parent who admit his child The salary of the teacher of such a school is however lamentably poor. Under the constant and severe threat of the manager or correspondent the poor teachers teach with a deep sense of disappointment, tension, frusttration and displeasure. If the teacher herself is basically unhappy, it is impossible to create at harmonious atmosphere in the class room whatever may be her academic talent and psychological skills Psychologically speaking, her pent up feelings are let out which spoll the whole atmosphere, Instead of being a beloved and gentle teacher, she becomes a horrible and terrible tyrant. A sense of fear prevails among the young and innocent children which not only damages the growth and development of the children, but also injects in them all negative factors and unhealthy attitude A law must be introduced forthwith to the effect that every nursery school must first compulsorily obtain the official recognition from the Department of Education of the state concerned. The Department of Education must grant recognirion only to those nursery schools, which totally fulfil all the well laid specific rules and conditions. In a word, the present nursery schools which are the full-fledged commercial centre of pucca bribery must be converted both in letter and in spirit into a real temple of teaching and learning. The present hellish nursery school should become a heavenly nursery school both for teachers and children.

6 Child Centred Education

It should be clearly and fully understood that the ultimate aim of education is to bring out all the hidden talents and latent skills of each and every child and develop him into a very useful citizen of a high order. Education is not meant for completing the lessons, preparing for the examinations, fulfilling the syllabus or honouring the curriculum but giving the right type of well balanced training to each and every student, with the maximum possible degree of individual and personal attention, with all sincerity and ability at the command of the teacher. In a word, Education must be child centered in each and every sense of the term.

7 Aptitude

According to the universal law of nature every child is gifted with some aptitude or the other. It is always better to discover the aptitude of every child, as early as possible not only in the interest of the child but also in the interest of the society and natural justice, at large. It is the professional duty as well as moral obligation, on the part of every teacher to discover the natural propensity of every student in her class and to encourage and guide him towards improvement in that field. For instance it is always better, wiser and more useful to discover the melodious voice of a particular student when he is Five year old than to discover the same musical talent when he is Twelve. The proverbial phrase 'Earlier, the better' is fully applicable and universally relevant in the case of discovering the individual aptitude.

8 Tripartite Role of a Teacher

A teacher is a second parent, and a parent is a second teacher A teacher has three different roles to play. In the class room she is the teacher, during the personal contact.

she is the mother and in the play ground she is a friend. In other words, academically she is a teacher, sentimentally she is a mother and psychologically she is a friend. The proverbial phrase Friend, Philosopher and Guide' is totally applicable to a teacher in relation to her students. She has also a further three roles to play. In removing the inner impurities (lust, anger, stinginess, delusion, arroganance, envy etc.) she is similar to washerman who washes the dirty clothes and makes them clean Teachers need not be sentimentally sound. In moulding the character of the children she is like a potter who moulds the clay into vessels like pot, pan. etc., according to his desire. In making her student bright and brilliant she plays the role of a diamond artisan, who polishes the diamond gives an attractive shape and makes it glittering and splendid.

9. Negative 'Isms' and Positive 'Isms,

Right from the beginning, casteism. linguism, parochialism provincialism, nepotism, fanaticism, favouritism, pessimism and every unhealthy, negative and destructive 'ism', must be completely wiped out from the mind of every child. On the other hand nationalism, internationalism, humanism, universalism, optimism and every halthy, positive and constructive 'ism must be slowly, steadily, systematically and rightly inculcated among the school going children. The right type of attitude, inclulcated at the nursery and primary schools will certainly be a strong and sound national asset from every healthy point of view,

10 Psychological and Emotional Complexes

Innumerable school going children suffer in silence from inferiority complex Unofficial mini groups are formed on the basis of casteism and economic status among school going children. Children belonging to low income group are suffering from economic inferiority complex, children of backward and depressed classes are suffering from social inferiority complex and educationally backward studeuts are suffering from intellectual inferiority complex. Students belonging to upper class and are economically, intellectually and socially sound develope a sense of arrogance in them and they possess superiority complex to an alarming degree. It is the primary and psychological duty of every responsible teacher to wipe out completely the inferiority and superiority complexes from the minds of the children. Some of the Children who are good at fluence of spoken English think and feel that they are far superior to others. Even some of the teachers hold the same opinion. It is basically a wrong evaluation. Fluency of spoken English cannot and must not be equated with the quantum of knowladge. In other words, the fluency of spoken English of a child does not necessarily mean that he is good at every discipline.

11 Kindling Originality

The intellectual aim of education is to train the school going children to think for themselves and actively encourage originality so that they can distinguish themselves as great thinkers in future and contribute to human knowledge, in a very handsome manner. An objective and deep analysis of dictation of notes from the point of view of educational psychology reveals that it (dictation of notes) makes students mentally unfit for thinking. Though it may not be possible for school going children to write original essays or deliver original speeches in essay writing and elocution competitions respectively, at least they should be encouraged to contribute thei. own ideas in their own words as far as possible. Teachers should bear in mind that it is not at all the aim of education to convert the students in to experts in recitation and make them parrots or taperecorders. They should make it a point to provide, as far as possible all academic facilities to develop the faculty of thinking by each and every child.

12 Linguistic Burden

In my opinion survey regarding the teaching of languages at the primary schools, it is clear that teaching three or four languages proves to be a heavy linguistic burden on children. Of course studying many languages has its own advantages But it is not desirable to teach the young students three or four languages at a time and at the cost of other disciplines Hence a suitable amendment must be made to relieve the students from unnecssary language load so that they can concentrate their attention more on the subjects. Studying of more languages, may be conveniently left to the choice of the students, who will certainly do it depending upon the necessities later.

13 Co-Curricular Activities

Photography, public speech, yogasanas, Education oriented picnics and excursions, moral instruction, painting, music, dance, calligraphy, book binding, weaving and number of other items of Co-curricular activities and handicrafts must find a place in every school. The right type of phonetic drill is a must to every student. The curricular and Co-curricular scope of nursery and primary education must be widened to the maximum possible extent. There should be a wide range of variety of creative activites so that every child can have his own choice, in improving his skills and developing his personality. In a word, every nursery and primary school must be a centre of attraction and a source of inspiration to the budding kids,

14 The Expansion of Education

The term ' EDUCATION ' is pregnant with meaning. Each and every letter of the term can be meaningfully expanded and rightly interpreted as under

E	For	Enlightenment
D	,,	Dignity
U	,,	Universality
C	,,	Character
A	,,	Ability
	,,	Talent

I	,,	Integtity
O	,,	Obedience
N	,,	Nationalism

If the above interpretation of the term 'EDUCATION' is understood fully, realised perfectly and implemented effectively, right from the beginning of the nursery school, child development will certainly become a reality in each and every conceivable sense of the term,

ACADEMIC VITAE (BIO DATA) OF PROF. V. PERUMAL

PROF. V. PERUMAL. is a leading Scholar in Tamil, Born on 30th September 1934, at Koradacheri, Thanjavar District, Tamilnadu, he completed his S.S.L.C from the Board High School, Koradacheri. He studied Intermediate at the Government College, Kumbakonam, took his B. A. (Hons) and M. A Degree from the ANNAMALAI UNIVERSITY, B. T. Degree from the University of Madras and Diploma in Comparative Religion from Dharmaram Institute of Theology and Philosophy, Bangalore.

He won numerous prizes and certificates of merit throughout his academic and professional career in various academic and literary competitions in English and Tamil He was adjudged the Best Teacher' at the Government Training, College Pudukottai, Tamilnadu. He has successfully completed Social and Adult Education Workers' Training course conducted by the Government of Andhra Pradesh.

PROF. V PERUMAL has published five books in Tamil, a book on 'GLIMPSES OF TAMIL CULTURE ' in English and about 300 Research papers on language, literature, comparative literature, Poetry, culture, philosophy, Religion, Education, Ethics, Folklore. Proverbs, Sports, Games, Family Planning etc., in leading Magazines and Journals of various Universities and Research Institutes of International repute. He was a UGC Research Fellow. His books have been prescribed as Text Books in different Universities in India. He is an Heny guide to Research Scholars He is an Office Bearer and an active member of a number of learned academic bodies To mention a few, he was the Section Leader of IV Afro-Asian Writers' Conference (1970 New Delhi) He is Founder-President, of KGF Tamil Academy ahd Swarnanagar Welfare Society. Vice President, All India Academy of Students, Chief Adviser, Gold Mining Employees' Free Library, Vice President Local Spiritual Assembly, KGF, Vice President, Association of Professors of Tamil Karnntaka State, Founder Member and a member of the Governing Council of the All India Tamil Folklore Association, Life Member, World Christian Tamil Academy, Founder Member, Indian Universities Tamil Professors' Association, Founder Member, Annamalai University Alumni Association. Karnataka Chapter, Life Member, Royal Asiatic Sociaty (Sri Lanka) Life Member, Tamil Writers Association, Madras, Life Member, Bangalore Tamil Sangam (Bangalore) Rugular Member, American Studies Research Centre (Hyderabad), Member, International Association of Tamil Research (Kuala Lumpur), Karnataka State College Teachers' Association, Bangalore University College Teachers' Association, Association of Writers for Children, Indian Council of Social Welfare, Folklore Fellow of India. He was a member of the Board of Studies, University of Mysore and Chairman, Syllabus Committee, Pre-University Education Board, Bangalore. So far, PROF. V. PERUMAL, has successfully participated in Thirteen All India Summer Institutes of various disciplines So far he has presented papers at FIFTEEN conference Seminars of All India Universities, Tamil Professors' Association. He has actively participated and chaired a number of National and International Academic, Educational, Literary and Religious Conferences and Seminars He is a leading International Scholar in Tamil Proverbs, Eminent Educationalist and distinguished Social Science Researcher. He has delivered a number of Scholarly and academic lectures in English and Tamil in various Universities and Research Institutes in India and Sri Lanka He is the Founder Chairman of the Indian Academy of International Understanding and Chief Director, Research Project, Panpagam, Swarnanagar, Kolar Gold Fields-563122, Karnataka. He is a member of the Board of Studies of the Bangalore University and the Director ICSSR Research Project. He was offered the Best Author Award for 1983 by the United Writers ' Association, Madras.

* * *

यः पठति, लिखति, पश्यति, परिपृच्छति पण्डितानुपाश्रयति ।
तस्य दिवाकरकिरणैर्नलिनीदलमिव विकास्यते बुद्धि : ॥

He who reads, writes, observes, lives in the company of learned men, asks questions, his intelligence developes like lotus, which opens and spreads its petals at sunrise.

What are the various ways of acquiring knowledge ? A student must read, understand and learn by heart

Another way of acquiring knowldge is by writing. Instead of merely reading, reading and writing is an effective method of study.

Observation, minute observation is an important method of study and research. Observations generates new thoughts.

New throughts generate question. Questions must be asked to those learned men who can answer them.

Company of learned men is essential to a student. They guide like a light-house.

RELIGION, LANGUAGE AND PHILOSOPHY

Dr. B. V. KISHAN
WALTAIR

In spite of the fact that every religion has its moorings, attempts are made to evaluate religious ideals by displacing them out of their proper context. It is futile to argue that a man needs religion in the same way as he needs poetry and science. To be religious implies the exercising of a faculty of man and not the possession of a set of assumptions and beliefs The acceptance of certain basic values which are capable of safeguarding human interests tantamounts to one's being religious. The assumption that the worth and essence of a religious phrase or sentence consists in its reference to something which is tangible and concrete shows a lack of understanding of the whole basis of religion. It may be possible to make a distinction between cognitive and non-cognitive, emotive and non-emotive terms and expressions but the attempt to fit religious experience into a specially devised set of principles would create confusions in the understanding of religion. If the philosophers want to judge the merit of all kinds of statements and assertions by depending on their methods, their objectivity may be acclaimed without forgetting that the methods adopted must suit the subject matter studied. The developments in philosophy in this century were beneficial in many ways, though they have complicated and confounded our knowledge about many problems.

The linguistically oriented philosophers have tried to Illuminate the scientists as to how an object is perceived. This intrusion of certain groups of philosophers into the subject matter of science has not made any impact on the thinking and methods of the scientists.

The developments in language analysis have given a number of principles which are often axiomatic, but meaningful in their proper context. If these principles are applied indiscriminately on sentences withour observing the difference in their subject matter then the meaning of some sentences would not be available. Excessive self-consciousness in the employment of language has created more problems than the linguistic analysts could claim to have solved. The linguistic analysts do not agree with each other on basic principles and their tirade against metaphysicians for having muddled human knowledge has often taken metaphysical forms. Linguistic analysts have established a new type of scholasticism. After having analysed the metaphysical concepts as meaningless, they have devoted their attention to the analysis of religious assertions. The linguistic analysts do not note the significant interactions between religious beliefs and the individuals, but analyse the language as something independent and meaningful without taking into cognisance the emotions, feelings and tendencies of the individual Accordingly, they remain committed to a mistake and fallacy knowingly or unknowingly. As the value of musical symbols does not lie in the outline of the symbols or on the sound waves which will be produced when they are played on the instrument, but in the effect which is produced on the mind and heart, similary the value of the religious language lies in its relation to the effect produced on the believer in religion.

The linguistic analysts are confined to the analysis of symbols, words and what they indicate concretely and materially, but the cannons of verification followed by them are not above controversy. The methods of analysis make them forget the significance of the person. The analysis of religious expressions without knowing their value and impact on the individual, is like cenetrating on the shell while missing the karnal. Genuine religious expressions are like the kernel which is hidden in the shell. Hence a good deal of the linguistic analysis concerning religious beliefs is not of primary value The definition of analysis, erodes the scope of philosophy and it ceases to be philosophy.

In the field of indian religions the importance of language did not went unrecognised. Beginning with the idea that language and speech possess divine origin, the different aspects of language, phonetics and grammatical principles were developed with acumen But this fascination towards the constitution of language produced pedantry for it was thought that persons who did not master the intricacies of language were incapable of understanding the religious truths The artificiality and pedantry in the interpretation of indian religions can be compared with some aspects of modern linguistic analysis In philosophy linguistic analysis may not have produced so much harm, but in religion it has produced secpticism towards ethical values in general.

In Hinduism as well as other religions mystics have spread the genuine spirit of religion. Mystics are the rebels in religious tradition for they do not agree with the interpretation of religious beliefs given by any authority and they believe in the possibility of direct knowledge and understanding of religious truths In Hinduism as well as other religions mystics have spread the genuine spirit of religion. Hinduism abounds in examples of thinkers and mystics who have kept the spirit of Hinduism vibrant, though they did not receive the patronage of the established religious order. The example of mystics is given as it depicts that religious truths are neither confined to the structure of any particular language nor that they could not be understood except through grammatical principles and language rules. Mystics have shown that a person may have access to the religious truths through the medium of metaphor, similie or prayer, when no amount of mastery over language could help him understand the essence of religious expressions. Though languege is a medium of communication, it is not correct to say that it is a medium of exact communication of thoughts and feelings.

A cursory glance at the original development of indian religions show that they have spread more by example than by instruction and teaching. Religious figures are in many ways exemplary and their words catch the imagination of man It it is not language consistancy but thought. belief and faith which endow the words of the religious figures with meaning and significance. If one were to analyse the religious scripture from the viewpoint of language consistency then they will be found utterly inconsistent. It is not proper to think that language consistency guarantees religiosity and spirituality Religious ideas are accepted because of one's belonging to a particular tradition or due to one's deliberate choice To understand the meaning of a religious belief, it is not enough to emphasise on the affinity with a community, but the history of that religion and symbols and the events connected with it have to be taken into account. It is suggested here that a linguistically perfect expression may be totally meaningless in the religious context, whereas a mere symbol may convey religious content and meaning. Hence, the philosophical appreciation of indian religions would not mean the rigorous following of a set of principles developed by contemporary linguistic philosophers, but the description of religious symbolism and religious language in relation to the grounds of human experience and emotion. Such an approach can bring out the conceptual as well as the religious data and then it may be possible to distinguish between what is religious from that which is not religious.

In the indian religions there is no seperation of theological elements from the philosophical and the ethical, so that at every stage of their development unexpected problems crop up, This difficulty cannot be escaped in the absence of critical scholarship in India for the study and analysis of religion. There are vey few exceptions, but their feeble voice has been devoured by the conservatives. Hence, it becomes essential to forge a new direction in the understanding of the religious phenomena in India. Instead of going into the scholastic versions of biased interpretations and reinterpretations of popular beliefs it is much better to depend on the authentic scripture of Hinduism, Buddhism and Jainism to identify the fundamental problems of indian religions.

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शरीरे जर्जरीभूते व्याधिग्रस्ते कलेवरे ।
औषधं जान्हवीतोयं वैद्यो नारायणो हरिः ॥

When one becomes very old, when one's body is affected by a deadly disease, the only doctor is Almighty and the only medicine is Ganges water.

* * *

VIRA SAIVISM

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The Vira Saiva faith, as an historical and religious movement, concretised itself, under the able leadership of Basava. as a movement of religious reformation within Hinduism at the close of the 12th century A D. It is Basava who is said to have given the present shape and form, both theological and structural, to the movement Howover. Basava did not create a new religion, as Vira-Saivism had its historical roots in Saivism and in *vacanas* or sayings of those Saivite saints who existed before the time of Basava. Before we go into the historical roots of Vira Saivism, we shall exemine as to what the term *Vira-Saiva* means.

Meaning of the term

The term *virasaiva* has become controversial among scholars, as there is no unanimity about the exact meaning of the term. It is difficult to say as to why the term was applied to this particular Saivite sect, Even as the 14th century A D. Madhva does not mention, in his *Sarva-darsana Samgraha,* the existence of the Vira Saiva sect. The Agamic texts also seem to be silent about the Vira Saivas In this context of historical obscurity it is difficult to say as to when the term *virasaiva*-was invented ior the Saivate sect under our study.

The Vira Saivas, who are also spoken of as the Lingayatas, (1) are a very important Saivite denomination, and at present are mainly restricted to the Karnataka region.However, it is difficult to give a correct interpretation of the compound term-*vira-saiva*-precisely because there is dispute among the scholare as to its exact meaning, There are some scholars who interpret the term to mean as a " brave or virile follower of Siva, " that is, *vira* (brave) and *saiva* (follower of Siva), This explanation stems from the belief that the followers of this denomination were so rigid and inflexible in their understanding of their religious tenets and doctrines that they would not tolerate any critical reference with regard to Siva, *linga* and *jangama* (2) It is believed that the followers of the sect were so intolerant with regard to any form of criticism that they would smash the head or cut the tongue of person who would engage in a critique of the sect. How far this interpretation is acceptable and valid is a matter of dispute. There are, however, some other scholars who maintain that the Vira Saivas launched, under the leadership of Basava, a militant crusade against brahmanism and against its ill-conceived rituals and rites and religiosity, and because of this militancy and revolt that Vira Saivas were spoken of as brave (*vira*).

There is another interpretation of the term. It is said that the term *viru* in Saktism stands for a person who, while living in the process of historical contingencies and exigencies, is in no manner affected by the temporal dimension of history. He is a person who has transcened the realm of cause and effect, the vicissitudes of spaca and time, and therefore may be said to be a person whose existential dimension operates on the level of trans-history. It is, therefore, maintained that such a person, who has transcened the continuum of history and its processes. is a *vira* (brave) in the ontological sense of the term. It might have been that such a group of persons who were *viras* that is, who had gone beyond their humanity, gave the original birth to the sect, and Basava, at the close of the 12th century gave the movement a proper organisational and structural shape and from. If this be the case, then some elements of Tantric Saktism in one from or the other, should have persisted in the sect. There is hardly any element of Tantric worship to be found in Vira Saivism in its present form, Ramayya alone, among the Vira Saiva saints, is said to have composed few songs in honour of the goddess Sakti.

There are two passages in the *Tantraloka* of Abhinavagupta where mention is made of such Saivite sects in which the devotee offered his body as a sacrifice to Siva (3). Jayaratha, while explaining one of the passages, quotes a *Saivagama* as a scriptural authority in support of the view that there were Saivas who sacrificed themselves to Siva (4) It is probable that such a band of followers of Siva might have been referred to as *vira* (brave). In the *Mahabharata* (5) we are informed that Asvathaman, being a *vira*, offered himself as a sacrificial offering to Siva. How far this explanation is acceptable is a matter for conjecture.

However, there are some texts (6) who explain the term to mean a follower of Siva who takes supreme delight in knowing the fact that the ultimate goal of human life consists in realising the unity between Siva and the individual soul *Jivatman* It is, therefore, maintained that the etymology of the compound is characterised by the " letter *vi* which teaches the art of union o Siva and Jiva (that is the individual soul) which is of the nature of oneness of *linga* and *anga*. Those who delight in such an art are said to be Virasaivas."(7) However, this interpretation of the compound word seems tobe too esoteric. Even if this interpretation is accepted, the meaning of the etymology, according to Dasgupta, " would give the form *vira* and not *vira* ... Moreover, most systems of Vedantic thought could be called *vira* in such an interpretation, for most types of Vedanta would feel enjoyment and bliss in the true knowledge of identity. The *vira* would thus not be a distinctive mark by which we would distinguish Virasaivas from the adherents of other religions. Most of the Agamic Saivasalso would believe in the ultimate identity of individuals with Brahman or Siva." (8)

Early History

Whatever the meaning of the term, it is certain that the roots of various practices of Virasaivism are very ancient, and, according to Dasgupta, "the kernal of Virasaiva thought is almost as early as the Upanisads, and it may be found in a more or less systematic manner by way of suggestion in the writings of Kalidasa who lived in the early centuries of the Christian era. (29) Whatever be its origin, it is difficult to tell as to when the term Virasaiva was applied to the sect, and what it originally signified.

There is, however, no doubt concerning the fact that the Virasaiva practices have ancient roots, and seems to be confirmed by the traditional belief that in each creational period (*yuga*) spiritual teachers (*acarayas*) of the faith appear with the purpose of spreading the basic tenets and doctrines of Virasaivism. Each creational period is said to be constituted by five main spiritual teachers or seers who engage themselves in the propagation of the faith with the intention of removing darkness from the hearts of the suffering masses, and thereby relieving them from the burden of *samsaric* (10) pain. As far as our creational period is concerned, that is, *kaliyuga*, it is maintained that the following teachers before the advent of Basava, had already preached the Virasaiva faith and they are Revana, Marula, Ekorama, Panditaradhya and Visvesvara. (11)

These teachers, whether historical or mythical presuppose the existence, although may be in an embroynic form, of Virasaivism before the appearance of Basava. The task which Basava accomplished was to bring together the complex outlines of theological thought into a single system, and thereby enabling the Virasaivas to constitute themselves as a coherent religious system.

It is in the context of historical obscurity of pre-Basava period of the sect that many scholars maintain that it was Basava, the minister of king Bijjala (1157 1167), who established and organised the Virasaias sect at the close of the 12th century This contention-Basava founded the Virasaiva sect-does not find much favour with contemporary scholars. as there is hardly any reference to be found in the sacred literature of the sect where Basava has been mentioned as the founder of the sect. (12) It seems that Saivism, in form or the other existed in the Karnataka region from very early times. It can be construed from the Virasaiva theology that it owes much to the Pasupata sect as described in the *Mahabharata* (13) Further, we learn that many theological ideas of the sect were not invented by Basava, they, as Cannabasava himself maintains, were borrowed from other allied Saivite literature. Even the *Basavapurana* maintains that Basava, being the incarnation of Nandin (that is, Siva's bull), came to the world simply to rescue the disciples of Siva from persecution. (14) It is never maintained or affirmed, in this context, that Basava establishad the sect. What is asserted is that that. Basava helped the followers of Siva to organise themselves into a proper and homogeneous religious denomination. (15),

According to the epigraphical sources, it seeme that, before the advent of Basava, Saivism existed, whatever its form and content might have been, in the Karnataka region. An inscription in the Somnatha temple at Ablur (Dharwar district) gives an account of the early existence of the sect. The inscription, is said to be of the 12th century, speaks of a certain Ramayya, who had become a follower and devotee of Siva, and also had come to Ablur which was regarded as a strongold of the Jains. Ramayya is said to have defeated the Jains through the use of his suppernatural powers. Whatever may be the truth with regard to his suplernatural powers, it seems probable that Ramayya exerted a considerable amount of influence upon the local popuface and royalty, and thereby furthered the cause of Virasaivism, This view is confirmed by the *Basavapurana* where we are informed that Narada once approached Siva by saying that there were nymerous followers of Visnu, whereas very few worshipped Siva. Thereupon Siva is said to have asked his Nandin that he should incarnate himself with the aim of promoting his religion. Further in this very text we are informed that in ancient times there were Virasaiva saints, such as, Virasankara Dasa, Candreiya. Bankideva, Telgu Jomaiya, Hendadamara, Kolasanta Kakkeiya, etc The *Cannabasavapurana* (16) mentions the ancient Virasaiva saints, namely, Ahappageyara, Cirunote, Yandaru, Kaliganantaru, Murkhanainaru, Perumaleyaru, Marabhaktaru, Candakesigalu and Siriyala Sitti.

There is an another text, namely, *vira-saiva-guru-parampara*, (17) which gives a list of the succession of teachers in the order of priority, Visvesvara, Ekorama, Viresaradhya, Virabhadara Vitanaradhya, Manikyaradhya, Buccayyaradhya, Viramallesvaradhya, Desikaradhya, Vrsbha, Aksaka and Mukhalingesvara. In the *Virasaivagama* (18) we are informed that four teachers, nemely, Ravana, Marula, Vamadeva and Panditaradhka (see above ..) occupied the four major pontifical seats (*pithas*) respectively. These seats are the *yoga-pitha*, *maha-pitha*, *jnana-pitha*, and *soma-pitha*. These teachers seem to be semi-mythical in the sense that hardly anything definite can be said about them.

Early Teachers

From the above account of legendary teachers it seems probable that Virasaivism has a long history, and probably it must have existed during the Epic period (200 B.C 300 A D.) This surmise can be made on the basis of traditional belief that, before the arrival of Basava, there were five spiritual teachers who had engaged themselves in spreading the message of Virasaivism. These five teachers are said to be Revana, Marula, Ekorama, Panditaradhya and Visvesvara.

Revanaradhya who is also spoken of as Revana-siddha, is said to have lived during the Epic period, that is between 200 and 300 A. D. It is said that he taught the sage Agastya the doctrine of *sat-sathala* (that is six-*sthula* doctrine) as described in the *Siddhanta sikhamani* (19) It is further believed that Revana was born out of the *somesvara linga* of

Kollipaka. There are many liteary works in Kanarese about this saint, but none of them possess a historical perspective or accuracy. Whatever has been written about the saint, it is of legendary nature and character.

The next saint, Marularadhya, has been identified with the mythical Virasaiva saint Daruka. This saint of ours is also called by the name of Marula-siddha Marula is not as famous as Revana. He is believed to have come out of the *siddhesalinga* of Vatksetra.

The third saint is called Ekoramaradhya. He is believed to be identical with Sanku-karna. He is believed to have sprung from the *mallikar-juna-linga* of suddha-khanda However, this saint has wrongly been identified with Ekantada Ramayya of Ablur inscription. (20) Ramayya, who was a senior contemporary of Basava, cannot be indentified with our saint.

Panditaradhya is said to have sprung from the *ramanatha-linga*, and has been identified with Dhenukarna. We know nothing more than this about this saint. Some scholars identify him with Mallikarjuna Pandita, who is believed to have lived during the time of Basava. (21)

The last saint, namely, Visvaradhyam has been identified with Visvakarna, and is said to have come out from the *visvesvarā-linga* of Kasi He is said to have established a monastery in Benaras in the locality of Jangamavadi.

It is these five spiritual teachers which, according to the Virasaiva tradition, are said to have given birth to Virasaiva religion in this dark age of ours. However, we hardly have any historical sources to confirm this viewpoint.

Literary Sources

Although the *vacana* literature forms the heart of Virasaivism, it is a fact that many doctrines of the sect are to be found in the texts of *saivagamas*. These Agamas are the earliest religious sources of Virasaibism Mayideva in his *Anubhava sutra*, connects some important Virasaiva doctrines with the *vatula-agama*. The supplementary portion of this Agama contains the doctrine of *linga dharna*. (22) which is the most important initiatory sacrament of the sect. The other Agamas which supplied many philosophical and practical aspects to the Virasaiva faith are the *Mukta-agama*, *Suprabheda-agamá*, *Parmesvara-agama* The *Virasaiva-agama* (13 th century) has borrowed many of its philosophical viewpoints from the Suta-samhita of the *Skanda purana*. The other important religious texts of the sect are said to be the *Siddhanta-sikhamoni* of Renukacarya, *Prabhu-linga-lila* of Allama Prabhu, *Anubhava-sutra* of Mayideva, bhasya of *Sripati* on the *Brahmasutra*, etc.

In the *Prabhu linga lila* of Allama there is an explicit influence to be found of Hathayoga of Goraknath. In this text of Allama we find the basic doctrines of Hathayoga. as contained in the *Siddha siddhanta-paddhati* of Goraksa,propounded These Hathayogic doctrines mainly consist of the practice of controlling the nerve centres, of awakening the serpent power *kundulini*, of bringing breath under control The Virasaivas accept Kundalini Yoga for the purpose of realising the homoganeous unity with Siva It shows that Virasaivism is basically a synthesis of different Saivite practices and doctrines.

However, the heart of Virasaivism is to be found in the *vacana* (sayings) literature The *vacana* literature mainly consists of sayings, utterances and compositions of various saints who both preceded and succeeded Basava These saints, both men and women, belong to all stratas of life, that is, some of them are brahmanas, whereas others are carpenters weavers, etc. The *vacana* literature is held in high esteem by the Virasaivas. The *vacanas* are written in a style which is simple, concise, direct and luoid. Most of the *vacanas* are in prose, but their beauty, lucidity and structure is such that they resemble pure poetry.

The aim of the *vacana* literature is not so much to propound philosophical or theological themes as much as to point out the evil, both social and religious, in society. Thus we find in them a a sustained and scathing critique of caste-system, brahmanism, etc. (23) The anti-brahmanical tirade to be found in these *vacanas* may have been responsible in turning the Virasaiva movement into a mass movement. The revolt against the social evils must have given a new life to those who were oppressed by the existent victim-producing structures of society. It is for this reason that the movement, under the leadership of Allama and Basava, spread like fire in the southern region of India.

Important vacana composers

The most important *vacana* composers were the following

Jedara Dasimayya is believed to have lived during the 11th century A D. He is considered to be one of the earliest *vacana* composer Although a weaver by profession, he is considered by the Virasaivas to be one of the most important spiritual teachers It is believed that he was the spiritual teacher of Suggladevi. who was the queen of Calkikva Desingaraya. It is said that he was a very erudite scholar, and because of his erudition he is said to have defeated many Jains in disputations. It is because of his deep scholarship and erudition that he is highly honoured by the Virasaivas.

Ekantada Ramhyya, according to the inscription of Ablur, (24, was a devout Saivite saint He, through his supernatural power, is believed to have defeated many Jains. He is also said to have destroyed many Jain temples. He lived during the 12th century.

Prabhudeva lived during the 12th century, and was a senior contemporary of Basava He was the spiritual teacher of Basava, and the first President of the Virasaiva organisation called *anubhava-mandapa* His life has been narrated in the *Basavapurana*, and the *Cannabasvapurana*. He is said to have travelled to many religious and sacred places, and in course of his travels he met many important religious.teachers He,being the teacher of Basava, exerted tremendous influence upon Basava, and consequently was elected to the position of President of the Virasaiva assembly. He also was the rector of the Vikrata monastary. His *vacanas* are pregnant with deep meanings, as their aim is to penetrate the mystery of the universe. He is also know by the name of Allama Prabhu. Besides his *vacanas*, he wrote the *Sat-sathala jnana-caritrya. Sunya-sampadane, Mantra-gopya. Srstiya-vaconas, Mantra-mahatmya, Prabhu-linga-lila*, etc.

Cannabasava (12th century) was a contemporary of Basava. He was one of the most important leaders of the Virasaiva movement. Cannabasava was not only a scholar, he was deeply versed in the *sat-sthala* doctrine of Virasaivism After the death of Allama Prabhu, he occupied his pontifical throna (*sunya-simhasana*) He seems to have taken the reins of leadership in his hands after the death of Basava. He is said to have authored the *Sat-sthalu-vacana, Karana-hasuge, Misrarpana, Pada-mantra-gopya, Kalájnana, Ghata-cakra-vacana* and *Ruāra bharat-asrsti*.

Udutadiya Mahadeviyakka was a woman saint and lived during the 12th century. Although possessing great beauty and charm, she took to ascetical life and became a nun (*virakte*). She is said to have lived for a considerable time in Kalyana, the spiritual center of Virasaivism. She exerted influence upon the Yirasaiva writers both during and after her lifetime. Even Basava held her in high esteem, and spoke of her as "akka" (sister). Her works are the *Mahadeviyakkana-vacuna, Yoganga trividi, srstiya-vacana. Akkagula-pithike*, etc,

Kereya Padmarasa also lived during the 12th century, and we learn about his life from the *Padmaraja-purana* also called the *Padmananka carita* (1385) A. D. According to this text, he is said to have been the grandson of Skkalesa Madarasa. He was a married man, and also occupied a very high office in the court of Narasimha Ballala He wrote the *skala-sabdika-sarvabhauma. Uddata - vadi- nikara-visya-bhujangam.*

Tarkika-cakravarti, Sivadvaita-sakasiddhanta-pratisthapanaoarya, Sarana-kavi, Bhavi-dura, etc.

Bhimakavi belonged to the 14th century. He is the author of the *Basavapuarna* It is a hagiographical text in which Basava's life has been narrated in mythical and legendary terms. This text also concerns the lives of those who worked with Basava. This text, therefore, has great historical value. Besides the *Basavapurana*, he wrote the *Bhima-kavisvarn Ragale, Bhrngidandaka*,etc.

Maggeya Mavideva lived during the 15th century. Whatever he wrote, it is brief, concise and to the point. His works, though brief, make the doctrines of Virasaivism easy to grasp. He composed the *Anubhava-sutra, Ekottara-sat-sathala-satpadi,* etc

Basava's Contribution

Basava, in the history of Virasaivism, is a luminous star in the sense that he not only gave a new shape and form to the Virasaiva religion, but also made it a living religion by infusing in it a new and vivifying revolutionary spirit. Basava, who lived during the 12th century, was born at Bagewadi in the district of Bijapur. His father Madiraja belonged to the *aradhya* brahmana caste. It is believed in the Virasaiva circles that Basava was an incarnation of Siva's Nandin and therefore was called Basava, He is to have been revolutionary in his ideas from his very early childhood, and this revolutionary spirit expressed itself when, at the age of eight year he refused to undergo the brahmanical thread ceremony by saying that 'I am a worshipper of Siva and do not belong to the generation of Brahman I am the axe laid to the root of the tree of caste, I cannot comply with your request." 25 Baladeva, who was both the maternal uncle of Basava as well as the prime minister of Bijjala King, is said to have been much pleased at the extraordinary behaviour of Basava, and consequently gave his daughter in marriage to Basava. It is maintained that Basava had to suffer the persecution at the hands of brahmanas and, in course of time, the intensity of persecution increased to such an extent that he was forced to leave his birthplace Having left his birthplace in his early life, Basava settled in a village called Kappadi In this village he is said to have spent his time in realising the supreme truth at the feet of god Sangmesvara In due time Baladeva died, and thereby Basava was appointed as a minister in the court of king Bijjala. He was given the charge of treasury. It is also said that king gave his younger sister Nilalocana in marriage to Basava with the intention of creating a close bond of intimacy between Basava and the royal house.

Having achieved the position of authority Basava with the help of Allama and Cannabasava' began to preach and propogate the Virasaiva faith (26) Basava, in order to further the cause of his religion, began to spend large sums of money from the King's treasury. Such actions of Basava evidently became the source of confusion and misunderstanding, Meanwhile, the king being himself a Jain, punished two Lingayats, namely, Haaleyaga and Madhuvayya. This event is said to have made Basava pastisan : he left Kalyana for kudala where he conspired with Jagadeva for the murder of the king Jagadeva along with his two friends, stabbed the king, which caused his death (27)

The Jain account differs from the above account as given in the Basavapurana. It is said that Basava had a beautiful sister whom the king had taken as a concubine This act of the king is said to have made Basava angry. With regard to the murder of the king' it is maintained that "the-king. while on his return from an expedition against the Silahara Mahamandlesvara, happened to eat a poisoned fruit sent by Basava through a Jangama in a guise of a Jaina The necessary consequence took place. But, on his death-bed' he informed his son about the whole affair, and asked him to take revange. His son eventually persecuted the Jangamas Basava, on the other hand, fled to Ulavi and comitted sucide by drowning himself in a well His brother Cannabasava surrendered the whole property to the state and later on won the royal confidence again. " (28)

There is a controversy among the scholars with regard to the above episode. Bhandarkar is of the opinion that " the principal incidents regarding the murder of the king Bijjala etc., however,may be relied upon as histcrical 2 (29) Fleet, on the other hand,maintains that'hardly can any credit be givento these sectarian documents, which were, moreover, composed centuries after the incident took place. "He, therefore, does not give any importance to the murder of the king who "was not even a reigning king at the time of his death, but had abdicated his throne in favour of his son." (30)

In order to understand the religion of Basava, it is necessary that we shall have to grasp the central significance of his sayings (vacanas). (31) The study of these *vacanas* discloses that the central or focal point of Basava's religion is *Bhakti*, it is bhakti of intense nature and depth In these sayings Siva is spoken of as the supreme god, whereas Basava himself is nothing but a mere servant or slave *Bhakti* is a central religious theme which runs through all the *vacanas* It is this perspective of Virasaivism which needs to be focussed precisely because

Bhakti has made Siva
Speak and shiver,
Bhakti has made Siva
Eat and wear,
Bhakti has made Siva
Sing and dance
Without *bhakti* there's
No renunciation, no knowledge.
Bhakti is, therefore,
Liberation's mother. (32)

Basava' maintains that it is *bhakti* alone which leads to salvation. However, *bhakti* is not a path of ease and comfort. It is full of difficulties and hardships. *Bhakti* by itself will not fructify unless there is a deep comitment and faith It is when a devotee completely surrenders to his *ista-devata* (30) (chosen deity) by detaching himself from himself, from his enviro nment, from the ties of the world. and by considering the object of his devotion to be everything, that salvation results. It is in this context that Basava says :

If I say I trust Thee, love Thee,
I have sold myself to Thee.
You put my body to the test.
You put my body to the test.
If I fear not all these,
You yield to *bhakti*,
O Kudala Sangama Lord. (34)

In the *vacanas* of Basava it becomes clear that he entirely depends on the grace of God. It is not one's faith, trust of effort which lead the soul to the experience of God. It is God's grace precisely because God is light, life and hope. Therefore, the true devotion consists of the feeling in which God's sovereignty is experienced. This cry we hear in these words :

My father you, my mother too,
You also all my kith and kin.
Save you no kindred is to me,
O Kūdala Sangam, Lord,
Do with me as you please ! (35)

It is not Basava alone, who. through his *vacanas*. spoke about the importance of bhakti. but other *vacana* composers have also emphasised the significance of devotion. *Bhakti* in Virasaivism is fundamentally characterised by self-surrender unto God. It is in this context that M V. Iyengar writes ; " The Vira Saiva movement made a great experiment. In revulsion from a dead formalism which seems to have been the prevailing feature of popular religion in those days, it emphasised the sphereof the mind and the heart as anything worth the name of religion and invited all people to realisation." (36)

The most important contribution of Basava to the growth and spread of Virasaiva faith consists in his establishing, along with his teacher Allama, the *Siva-anubhava-mandapa* or the organisation whose orientation was directed towards the realisation of God. (37) It is this organisation, which, from the historical viewpoint, gave birth to Virasaivism as an organised religion with its own special dogmas and practices. This organisation has twofold functions ; it functions as a spiritual center for the adherents of the sect, and it also serves as a revolutionary center in terms of which the social aims and objects of Virasaivism are translated into practical aspects of social and religious life. This institution also serves as a center for social activities, that is, the institution engages in such activities whose aim is to fight the tyranny of cast-system, social inequality, etc. The victim-producing structure of caste-system were evils which needed a stiff fight for their abolition. Basava, although a brahman by caste fought against the brahmanical superiority and against its debilitating effects. He, therefore stood against all that for which brahmanism stood for, By opposing the social evils, Basava proposed the real meaning of religion in these words.

They make me bear the brunt, O Lord,
Of being born in a superior caste!
Behold ! Kakkayya will not offer me
His Cast-off food,
Lo! Dasayya will not pour for me
His butter milk,
The reverend Cennayya
will not look at me!
O Kudala Sangama Lord,
Exalted glory, alack, alack for me! (38)

From the above lines it becomes clear that how inferior Basava considers himself to those who belong to lower castes. The self-abnegating humility of Basava becomes clear from the following lines

> I am a poor wretch undevout. O Lord,
> I have begged for alms at Kakkayya's house,
> I have begged for them at Cennayya's house,
> I have begged for alms at Dasayya's too
> O Kudala Sangama Lord, because
> The saints together all have given me alms,
> My bowl is full.

Virasaivism basically, under the leadership of Basava, became a religious movement whose orientation was to fight the evil of caste-system. It is for this reason that Virasaivism is sometimes spoken of as a religion which is anti-brahmanical in nature and content. What it stood for was to fight the evil of caste-system, and therefore brahmanism came under its attack. In this context it is appropriate and proper to read what Basava had to say with regard to the evil of caste-system "None but the ancients can know it. O stop, stop! only the devotee of god is of the highest caste. Hence no distinction of caste should be observed. He is neither born nor unborn The servant of Kudala Sangmadeva is limitless," Basava, being against the institution of caste-system' allowed everyone into his religion. It is not birth which confers the mark of a caste upon a person, it is character which determines the nature of caste of a person. (40)

Another feature of Basav's protest was directed against the sacrificial religion of brahmanism. Therefore, "Leave it alone, that horse-sacrifice leave it alone that initiation into the *ujupa-mantra*. Leave it alone those charms and incantations for betwitching people." (41) Basava fought against all such tendencies which extol asceticism penance, purificatory rites or sacrificial rituals. what is important in the development and growth of spirituality is the inner purification of the will "Brothren, bathing in the stream and washing yourselves of the sin of living with strange women, of the lus for another's money. Wash yourselves of these. My Lord

Kudala Sangama. if they give up not these but bathe in the stream, the stream will have run in vain for them."(42)

The other revolutionary idea which Basava preached was that of the dignity of labour. He seems to be the first Indian thinker who preached the social equality and the dignity of labour He made it a point to ask his disciples that they should work hard for the sake of the Lord Idleness, according to Basava, is not only a great sin, but it de-humanises a human being ' You yourself ought to work with an eager mind You yourself ought to work, labouring with your body If you do not work with your body, how will Kudala Sangamadeva be pleased with you. (43) In Indian social thought Basava seems to be the first person who opposed renunciation for the sake of salvation According to Basava, it is human labour which leads to emancipation.(44)

Main Features of Virasaivism

The main and fundamental feature of Virasaivism is its concept of samrasya-vada, that is Virasaivism is a school of thought which believes that the spiritual delight is experienced by realising the principle of homogeneity. It is a spiritual principle of union which comes very close to unity There are some Virasaivas who adhere to certain type of monism, but the *vacanu* composers seem to be expressing a philosophical outlook which comes very near to the qualified non-dualism of Ramanuja. The Virasaiva theological outlook is characterised by a type of pantheism which maintains that man and the world are, in the literal sense of the term, sustained in God and that God's spirit pervades the entire cosmos. As far as the relationship between God, world and man is concerned it is constituted by the principle of homogeneity. Although Virasaivism is a religion of devotion, it does not accord great importance to the concept of a personal God. The Virasaivas is a mixture of Vedanta and Saiva Siddhanta. There are some elements of Pasupatism to be found in it However, peculiar doctrine of *sat-sthala* is its own, as it is not to be found in any philosophical school of Hinduism

The ultimate reality, Brahman or Siva, is said to be self-identical in terms of being-consciousness-bliss (*sad cid-ananda*). Being identical with itself, the Absolute is said to be differenceless. This being the case, the Absolute is said to be beyond limitations free from passions or obstructions, beyond the grasp of intellect, etc. The world and its conscious beings, when in unmanifest condition remain as potentialities within the Absolute Being God expands himself into the universe for his own self enjoyment, which is his essential nature. This is how the Ultimate Reality is thought of in the Virasaiva system of philosophy.

The Virasaivas do not generally believe in the authority of the *Veda* or in any other brahmanical scripture. The Virasaiva religion is basically a religion which is non-vedic in its outlook and anti brahmanic in its thrust. The sect is in possession of a vast amount of religio-philosophical sayings, which have been given the canonical status.

The Doctrine of Sthala

The most important doctrine of the Virasaivas is that of the *sthala*. The ultimate reality or God is spoken of as *sthala*. (45) Whatever there is, whether in unamanifest or manifest state, has its being in the *sthala*, that is, God. This *sthala*, when conceived of in terms of activity, is godhead. It is the inherent nature of the Absolute to be godhead This nature of the Absolute expresses itself in terms of its godhead. The Absolute as *sthala* is pure being, consciousness and bliss. The nature of the Absolute, is such that it contains everything within itself in a unitary form The Absolute, when seen as Siva, has its powers in Sakti (46) The universe is nothing but the expression of the *sthala* itself, and this expression occurs through the medium of Sakti. The expansion of the Absolute as Siva through Sakti into the universe is the playfullness of Siva for his own amusement.

Siva, while manifesting himself, appears as *linga* (47) which is to be worshipped) and *anga* (that is, the individual soul or *jiva* as the worshipper of *linga*). These two aspects of godhead are spoken of as *sakti*. or *kala* and *bhakti kala* is that aspect of the divine nature and power of godhead through which creation, preservation and dissolution of the universe are made possible. *kala* is the essential nature of godhead and has its immediate and tangible existence in the *linga* As far as *bhakti* is concerned, it is said to be that aspect of godhead which impells the soul to go inwards in order to find the true source of existence and thereby realise the homogeneous union with Siva, The Absolute as *sthala*, when manifesting itself, appears as God and soul, As it is the essential nature of God to be playull, so he manifests himself as the universe for his own enjoyment. God, therefore. is both the efficient and material cause of the universe.

The concept of Sakti in Virasaivism is quite different from that of Vedanta It is not *maya*. Sakti is that aspect without which Siva is lifeless. At the same time Sakti must be distinguished from the Vedanti *avidya* (ignorance). Sakti basically is that power of Siva through which he expresses and explains his creativity.

As the Absolute appears in two aspects, namely, *linga sthala* and *anga-sthala*, there is a further modification of both the *linga-sthala* and *anga-sthala*, in to a threefold division of each. Thus we have three forms of *anga sthala* namely, *tyaga-anga*, *bhogi-anga*, and *yoga-anga* which correspond to the three forms of the *linga* namely *bhava-linga*, *praha-linga* and *ista-linga* This threefold divison corresponds to the three psychic states, namely, spirit, subtle body, and material body The significance of these *lingas* may be explained in the following words.

The first is without any parts (*kala*) is to be perceived by faith. It is simple *sat* (existence), not coditioned by space and time, and is higher than the highest. The second is to be apprehended by the mind and has parts and is without parts. The third has parts and is apprehended by the mind. This confers all desired (ista) objects and removes afflictions, or it receives its name because it is worshipped (*ista*) with care. The *pranlinga* is the intelligence of the Supreme Soul, and *ista-linga* the joy. The first is the highest principle. the second is, the subtle form, and the third, the gross from. (48)

Each *linga* of the *ligna-sthala* has its own significance and meaning. The *bhava-linga*, being transcendent, is the highest expression of the Absolute, and is therefore referred to as the manifestation and expression of pure existence (*sat*). It is also called as *niskala*. This aspect of the *linga-sthala* is free from all limitations which the space-time structures impose upon the contingent existence. It is, therefore, inevitable to maintain that the *bhava-linga* is beyond the scope of intellection and ideation, It can only be understood through the inner intuition. In order to realise this aspect of Being, higher types of *bhukti* is needed Analogously speaking the experience of the *bhava-linga* is similar to the one available in a dreamless state.

As far as the second *linga*, that is, *prana-linga*, is concerned, it is said to be of the nature of consciousness (*cit*) It is subtle and can be realised through the practive of medita. tion. other words it can be grasped by thought. Its manifestation is characterised by awareness, and its experience is analogous to that of a dream state.

The third *linga* is the *ista-linga*, which is characterised by a blissful (*ananda*) nature, God, through this manifestation, grants the desires of his devotees. This manifestation is said to be objective in nature, and therefore falls within the ambit of perception. This *linga* is said to be characterised by phenomenality, and therefore is analogous to the experience of dream state,

Each manifestation of the *linga-sthala* expresses itself in two forms. The order of manifestation is the *bhuva-linga* is modified into the *maha-linga* and *prasada-linga* the *prana linga* expresses itself in the *cara-linga* and *siva-linga* whereas the *ista-linga* finds its expression in the *guru-linga* and *acara-linga*

These six modifications or manifestations are operated by the six *saktis*, namely *cit sakti para-sakti, iccha-sakti jnana-sakti* and *kriya-sakti*. The operation of these powers may be summed up in these words

> When the Siva essence is operated on by the power of intelligence (*cit*), it forms the *mahalinga* the attributes of which are the absence of birth and death, freedom from taint, perfection, unity, subtleness being higher than the highest, incorruptibility, unfathomableness, capability of being apprehended by faith and love and idealist (*caitanyarupa*) When the Siva essence gets permeated with its highest power then is produced a principle called *sadakhya* which is light. eternal, indivisible imperceptible to the senses. apprehensible and the rudiment that develops, and that principle is cal'ed *prasada*-linga. When the Siva essence is operated on by its primeval power (*adi-sakti*) *cara*-linga is produced, which is infinite and pervades the internal and external world. which is full of light is a *purusa* (that is a person). and is highar than the *pradhana* or *prakrti*, and capable of being contemplated by the mind alone. when permeated by the will power (*iccha-sakti*). it forma *siva*-linga, Which is an infinite principle with a sense of egoism. possessed of knowledge and power (*kala*), having a celestial refulgence. with one face, and serene. when permeated by *Jnana-sakti* (the power of knowledge) it forms a *guru*-linga. which possesses agency presides over every system or science that instructs. is full of light a boundless ocean of Joy, and dwells in human intelligence. when influenced by the power of action (*kriya-sakti*), it is called a *cara*-linga, which in the shape of action serves as the support for the existence of all things, which is conceivable by the mind, and leads to a life of renunciation. (49)

These six *lingas* constitute reality at different levels of existence The first *linga*, that is *mahalinga*, is considered, from the noumenal perspective, to be the highest reality. It maniitself in *siva-tattva* (that is, as the essence of Siva) and *cit-sakti* (that is, as the power of consciousness). It represents the transcendental aspect of the Absolute in which the natural aspect of godhead remains hidden in an unmanifest condition. (50)

The second manifestation is that of the *prasada linga* It constitutes the divine aspect of godhead. It manifests in the reality of transcendental power (*para sakti*). It can be grasped through the process of right reasoning. It is the manifestation of the Absolute which is the source of the phenomenal existence (51).

The third manifestation is called the *cara-linga*. In this manifestation duality and difference is experienced It manifests itself in terms of the primeval power. In this aspect God begins his cosmic activities, and thereby manifests himself in the cosmic evolution.

The fourth manifestation is that of *siva-linga,* which expresses God in subtle form. It manifests itself in the *ahamkara-tattva* (that is, as ego) and *iccha-sakti* (that is, the power of will). It is that stage in the process of divine manifestation in which the powers of omnipotence and omniscience are manifested. In this manifestation the Absolute is spoken of as Siva.

The fifth manifestation is that of the *guru-linga.* It is manifestation in which God appears a preceptor (*guru*) with a physical body. It is operated on by the power knowledge *jnana-sakti* This form of God is perceived by the senses, and is approached through the medium of worship. (52)

The sixth manifestation is that of the *acara-linga* It is a manifestation of God in terms of religious discipline. It is operated on by the *kriya-sakti,* that is by the power of action. Religious worship is, therefore, considered to be one of the forms of Siva. (53)

These are the six manifestations of the Absolute, that is, of *sthala*. These manifestations take place through the power of Sakti It is the basic and inherent nature of the Absolute to undergo the expansion through its internal movement or stir (54) The Absolute *sthala* is worshipped in its six manifestations of the *linga-sthala* by the six types of *anga-sthalas* through six types of *bhakti*. It is this conceptual framework which is the heart of the *sat-sthala* doctrine.

The *anga sthala*, as we have already pointed out, (55) appears in three forms of *yoga*-*anga*, *bhoga*-*anga*, and *tyag*-*anga*. The *yoga*-*anga*, while residing in the causal body (*karana-sarira*), proceeds towards the blissful union with Siva by means of worshipping the *bhava*-*linga*. The soul in this state is referred to as *praJna* (wisdom), and is analogous to the dreamless state. The state of *praJna* is identical with the aikya-sthala (that is, the state of unity) As far as the *bhava*-*linga* is concerned, it resides in the subtle body (*suksma-sarira*) and the *samipya* (that is of close proximity) type of union with Siva is experienced. The condition of the soul in this state is called *taijas* which is identical with the *prana-linga* and *prasada-linga*, The experience in this state is analogous to that of dream state The third *anga* is that of *tyaga-anga*. In this state the soul leaves the false notion about the cycle of rebirths aside, The experience of this state is analogous to that of waking state. It is said to reside in a physical body. The state of the soul is referred to as *visva*, which is identical with *mahesvara* and *bhakta*. (56)

Each of the *anga sthala* is divided in to two The *yoga-anga* is modified in to *aikya-anga* and *sarana-anga*, *bhoga-anga* into *prana*-*anga* and *prasadi*, and *tyaga-anga* into *manesvara* and *bhakti*. Corresponding to these *anga-sthalas* are the six *bhakti-saktis*, namely, *samarasa*, *ananda*, *anubhava*, *avadhana*, *naisthiki*, and *sadbhakti*, which are united to the six *anga-sthalas* in their respective order.

It is to be noted that each *anga-sthala* has a different type of *bhakti*. (57(The first type of *bhakti* is called *samrasya*.

It is a type of devotional practice and worship in which a blissful union with the *maha-linga* is experienced. The nature of this union is said to be of homogeneous identity with Siva. (58) The worshippers of this class, although divine in essence, are said to be having an individual consciousness.

The second type of *bhakti* is referred to as *ananda* (bliss) Those who are engaged in this kind of *bhakti* are said to be free from both subtle and gross bodies In this state of devotion the *prasada-linga* is worshipped in terms of self-surrender (59) In this state the soul realises the fact that everything is but Siva.

The third type of devotion is characterised by *anubhava* (experience) In this kind of devotion the soul remains constantly absorbed in the reflection of God. (60) The result of this reflection is that the soul remains in a perpetual divine bliss. The worshipper of this type is said to be having a subtle body It is the *cara linga* which is worshipped by a devotee of this kind of *bhakti*

The fourth kind of *bhakti* is called *avadhana*. This *bhakti* belongs to a person who worships the *siva-linga* and who possesses a subtle body In this kind of devotion everything is devoted to Siva. Through the practice of this *bhakti* the purity of mind results, and thereby the soul lives above the mortal plane of life.

The fifth kind of *bhakti* is that is *naisthiki* (adoration). This devotion belongs to a mahesvara type of devotee, who has a physical body. It is *guru-linga* which is worshipped. In this *bhakti*. there is an unshakable faith in Siva.

Finally, we have *sad-bhakti* (right type of devotion). It is the *acara-linga* which is worshipped. The soul, being interested in the religious discipline, engages in religious practices with utmost zeal and fervour. This devotion keeps a person free from the sensual desires (61)

Practical Aspects Of Virasaivism

Virasaivism is a mixture of many types of traditional beliefs, customs and rites In spite of this diversity common there is certainly a methodology The Virasaiva sect mainly consists of three classes namely monks who are known as *Jangamas:* priests who are spoken of as *acaryas* and the laity who are referred to as *pancamas* The Virasaivas as already pointed out, have an anti-brahmanic orientation, and therefore most of the vedic rituals and rites have been discarded, They do not perform the brahmanical thread ceremony, instead they perfom the ceremony of *linga-dharana*, that is, wearing of *linga*. In this ceremony a priest or a monk gives a *siva-ling* to the disciple who is expected to wear it, The *linga* thus received is called the *ista linga*. This ceremony is a baptismal ceremony, and therefore is spoken of as *Kriya-diksa* (that is, initiation of action). The sacrament is applicable to both boys and girls and is a compulsory one, It is believed that by wearing the *linga*. the soul is purified of all internal impurities Further it is compulsory for a Virasaiva to worship Siva in the form of *linga*, *guru* and *acarya* precisely because this worship is said to lead to liberation from the samsaric chain. It is believed that the, *linga guru* and *ocarya* are the visible forms of Siva, It is not only liberation which is realised through this worship, but all out supernatural powers are achieved (62) To enable the soul to reach the condition of liberation two systems of yoga have been prescribed, namely, *hathayoga* and *kundalini-yoga*. (63) However, much prominence is given to the *kundalini yoga*.

It is believed that the bondage of the soul is characterised by ignorance. that is *avidya*. This ignorance produces the experience of separation, and it is this separation from the Absolute which is termed as bondage. Therefore liberation from this bondage from this separation, means the realisation of infinite bliss which results from the union with the Absolute. As ignorance is the cause of bondage, so freedom from it constitutes the ultimate goal of existence. In other words, it means freedom from ignorance, and thereby the knowledge of unity is realised It also means freedom from an eternal cycle fo metempsychosis. In order to achieve freedom from ignorance, and thereby from the eternal samsara, certain methods and means have been prescribed.

What are these methods ? These means or methods consist of *diksa* (initiation), *avarana* (covering) *acara* (religious conduct), yoga (meditational techniques), and *bhakti* (devotion) An integral performance of these means lead an individual to correct knowledge of the self, and thereby homogeneous union with Siva, through internal evolution, is realised. This integral process of spiritual practice (*sadhana*) is called the *sat-sthala-sadhana*. While following this path the aspirant is asked to adhere to the eightfold ethical discipline, namely, non-voilence (*ahimas*), self-control (*samyama*)' compassion (*karuna*), tolerance (*ksma*), meditation (*dhyana*), penance (*tapas*), knowledge (*jnana*), and truthfulness (*satya*),

Let us take initiation (*diksa*) into condideration. Initiation is said to be of three kinds, namely, *kriya linga mantra-diksa* and *vedha-diksa*, The first kind of *diksa*, that is, *kriya diksā* a process of initiation in which the preceptor gives an *ista-linga* to the disciple. This initiation includes the whole process of teaching the method of performing the rituals, of worshipping the *linga*, etc The second kind of initiation-mantra-diksa-is given at the time when the disciple has achieved a considerable amount of purification through the practice of *kripa-diksa*. It is an initiation in which the preceptor asks the disciple to repeat the mantra like *om namah sivaya*. The third kind of initiation is called the *vedha diksa*. It consists of a special kind of a special kind of yoga in which the subtle forces of animation (*prana-sakti*) are made to penetrate and pierce the central nerve (*susumna*) in the spinal cord, and while crossing the nerve centres (*cakras*), is made to rise to the seventh centre called *sahasrara*. The preceptor thereby establishes mystically the *bhava-linga* within the disciple This rising of the *kundalini-sakti*, that is serpentine power' is said to lead to the experience of God.(64).

As far as the *avaranas* (coverings) are concerned, they are said to be eight in number. These coverings protect the aspirant from the effects of *maya*. The coverings consist of eight religious actions, These religious actions have to be performed daily and regularly. The first covering is characterised by the worship of guru precisely because he is considered to be Siva in a gross form the second covering consists in the worship of the *ista-linga*, the third covering is the worship of *Jangama* (monk) who is said to represent Siva the fourth covering consists in drinking the water used in the washing of feet of guru (*padodaka*) and of *linga*, the fifth covering consists in receiving the offering (*prasada*) made to the *guru*, *jangama* or *ista-linga*, the sixth covering is that of smearing the body with ashes (vibhuti). the seventh covering consists of in repeating the mantra of Siva, and the eighth covering consists in wearing the *rudraksa* beads round the neck. Those who adhere to these eight coverings regularly are spoken of as *vira-mahesvaras* (65)

As far as the religious conduct (*acara*) is concerned, it is five-fold in orientation and design. The pattern of the design consists of the *sadacara*, *ganacara* *pityacara*, *sivacara*, and *lingacara*. The first *acara*, that is, *sadacara*, (good conduct), consists of the religious and ethical discipline, that is *yamas* and *niyamas* (66) The *ganacara* mainly consists of worshipping God in the body at sacred places It is a discipline which is characterised by the observance of religious outlook. The third is *nityacara* (daily conduct), which consists in the performance of essential religious worship The fourth is that of *sivacara*. It consists in the worship of a monk guru and *linga*. The fifth is *lingacara*. It mainly consists of wearing the *ista-linga* round the neck and in worshipping it.

For the realisation of ultimate truth five types of yoga have been recommended, and they are the *prana-yoga* or *hatha-yoga* *karma-yoga*, *dhyana-yoga*, *kundalini-yoga* and *bhakti-yoga*. The first yoga mainly consists of in breathing exercises and in some difficult physical exercises. The second is *karma-yoga*, which is characterised by following the path of religious and ethical discipline. The third is that of *dhyana-yoga*, it is a kind of yoga which is based on the *kundalini-yoga*, in that effort is made in raising the sleeping *kundalini* (serpent power) from its slumber so that union between Siva and Sakti is effected. The fourth is that of *jnana-yega*, which consists in meditating upon the exact nature of reality through the power of intellect. Finally, we have *bhakti-yoga* in which feeling of love, through imagination, is developed towards God by thinking that I am Siva.

The whole course of religious practices of Virasaivism have been analysed in the *Suksmagama* into three stages of *diksa* (initation), *siksa* (teaching), and *anubhava* (realisation). The first course, that is, of initiation, includes all kinds of ritual practices like the worship of *linga*, the practice of yoga, etc. As far as *siksa* is concerned it consists in the attainment of correct theoretical knowledge of Virasaiva philosophy and theology. The third stage is that of an actual realisation or experience. In other words, the whole aim of these steps is to experience the ideal which the Virasaiva religion postulates, and this ideal is to realise the homogeneous union with Siva. This whole course is devised with one aim in mind to find that state of existence which is free from the pain and misery of the world. It is this existential goal which forms the central point of reference of Indian religiosity It is in the transcendence of psycho-somatic existence that absolute autonomy or freedom is realised and freedom, in Virasaivism, means the experience of homogeneous union with Siva. It is for this purpose that various methods have been elaborated to be liberated from temporality of existance in order to be merged in eternity. (67)

REFERENCES

1) The Virasaivas are spoken of as Lingayats on account of carrying the phallic emblem (*linga*) round their bodies,

2) *Jangama* literally means "one who moves". *Jangama* is a wandering monk who serves as a preceptor and priest of

Virasaivas. He is believed to represent Siva in his gross body. 3) *Tantraloka*, viii 167-168, 301-302. 4) *Tantraloka-viveka*, v, p. 208. 5) *Mahabharata, sauptikaparvan*, vii. 56-65 6) For example, '*Vatulagama*, x. 30-32, *Siddhanta-sikhamani*, v, 15-17. 7) *Siddhanta-sikhamani*, v. 15 17. In the *Virasaivamatasamvardhini* we are told that the letter *vi* means knowledge (*vidya*) and *ra* is from the root *ram* that is to play. Therefore, the word *vira* means a follower of Siva who delights in the knowledge of Siva The third verse of the text maintains, *Visabdenocyate vidya sivaJivaikhya vadhini tastam ramante ye saiva virasaivastu te matah.* This interpretation of the term means to be too esoteric. Even if this interpretation is accepted then, according to Dasgupta, the etymology would be *vira* and not *vira*. See S N. Dasgupta, *History of Indian philosophy*, v. p, 44. 8) S, N Dasgupta, *op. cit.*, v, pp. 44-45. 9) *Ibid.*, p. 46.

10) The concept of *samsara* is the main foundation of Indian philosophy and religion. It is a concept which symbolises the existence in its painful aspect that the world, being beginningless is characterised by an eternal cycle of pain which expresses itself in terms of transmigration of the soul. It is this eternel cycle of transmigration, and the pain which is inherent in this, is called *samsara*. 11) The traditional account of those semi-mythical teachers is to be found in such texts as the *Virasaivacara-kaustubha*, *Virasaivadharma-sindhu*, etc. 12) See S. C. Nandimath, *A Handbook of Virasaivism*, 13) *Mahabharata*, xii, 18, 32, Hopkins, *The Great Epic of India*, p.88. 14) *Basavapurana* i. 2 15) S. N. Dasgupta, *op. cit.* v, p. 38.

16) The *puratanas* (that is, the ancient seers) seem to have been the preceptors of Saiva-siddhanta, and the accounts of whom are to be found in the *periyo-puranam*. Later the Virasaivas remembered them as sixty-three ancient saints.

17) S. N. Dasgupta, *op. cit.*, v, p. 46. 18) *Ibid.*, v. p. 47 19) *Ibid*, p. 48. 20) S. K. Aiyangar, *Some Contribution of South India to Indian Culture*, p. 254.

21) R. Narasimhacarya, *The Karnataka Kavicaharite*, i, p.215

22) S. N. Dasgupta, *op. cit.*, p. 38 23) R. G. Bhandarkar, *op cit.*, p. 199. 24) *Epigraphia Indica*, v. p. 245. 25) *Journal of the Bombay Branch of Royal Asiatic Society* viii, p 67 26) *Ibid.*, 27) *Ibid*, 28) J. F. Fleet, *Kanarese Dynasties*, pp. 476 ff. 29) *Ibid.*, p. 189. 30) *Ibid*, pp 476 f. 31) E P. Rice, *A History of Kanarese Literature*, p. 56. 22) H. T. Swamy, *The Virasaiva Saints A Study*, pp 68-69. 33) The *ista-devata* represents an idea which allows an aspirant to choose any forms or aspect of God in accordance with the predisposition of the mind for worship and meditation. 34) H. T. Swamy, *op cit.* p 77. 35) *Eucyclopaedia of Religion and Ethics*, v, pp. 4 f. 36) M. V Iyengar, *Popular Culture in Karnataka*. p. 56. 37) Cf. Sakhare, *History and Philosophy of Lingayat Religion*, pp. 416-18. 38) H. T. Swamy, *op, cit*, p 75. 39) *Ibid.*, pp. 74-75.
40) Cf. M. V. Iyengar, *op. cit.* p 33 41) *Indian Antiquary*, LI, p. 39. 42) M. V. Iyengar, *op, cit.*, p 30. 43) *Indian Antiquary*, LI, p. 54.
44) Cf C V Vaidya, *History of Medieval Hindu India*, iii, p.421. 45) Dasgupta *op cit.* p. 61 "*sthala* is defined as one Brahman identically the same with *sat cid. ananda*, which is called the ultimate category of Siva the ground of the manifestation of the world and dissolution. He is also the category from which the different categories of *mahat*, etc have sprung forth. *stha* means *sthana* and *la* means *laya*. It is 'the source of all energies and all beings have come out of it and shall return into. it. It is by self-perturbation of the energy of this-ultimate category that the various other *sthalas* are evolved. This one *sthala* may be divided into the *linga-sthala* and the *anga-sthala*. As the empty space can be distinctively qualified as the space inside the room or inside the jar, so the duel bifurcation of *sthala* may appear as the object of worship and the worshipper " 46) *Ibid*, p, 62. 47) Sir Charles Eliot, *Hinduism and Buddhism*, ii, pp. 142-43, ' But though the outline of Siva is found in Vedic writings, later centuries added new features to his cult. Chief among these in the worship of a column known as the *linga*, the emblem

under which he is most commonly adored. It is a phallic symbol though usually decent in appearance. The Vedas do not countenance this worship and it is not clear that it was even known to them. It is first enjoined in the *Mahabharata* (vii. secs. 202, 203) . .. The inference seems to be that it was accepted as part of Hinduism .. The old theory that it was borrowed from aboriginal and especially from Dravidian tribes is now discredited. In the first place the instances cited of phallic worship among aboriginal tribes are not particularly numerous or striking Secondly, linga worship, though prevalent in the south, is not confined to it, but flourishes in all parts af India .. Thirdly, it is not connected with low castes, with orgies, with obscene or bloodthirsty rites or with anything which can be called un-aryan. It forms part of the private devotion of the strictest Brahmanas, and despite the insignificance of the emblem, the worship offered to it is perfectly decorous. The evidence thus suggests that this cultus grew up among Brahmanical Hindus in the carly centuries of our era, The idea that there was something divine in virility and generation already existed. The choice of the symbol-the stone pillar-may have been influenced by two circumstances. Firstly, the Buddhist veneration of stupas, especially miniature stupas, must have made familiar the idea that a cone or column is a religious emblem. and secondly the linga, may be compared to the carved pillars or stone standards erected in honour of Visnu. Some lingas are carved and bear one or four faces, thus entirely losing any phallic appearance. The extension of this cult, though its origin seems late is remarkable " 48) S N Dasgupta, *op. cit.* ,v p. 62. 49) R. G. Ahandarkar, *op. cit.*, p.192

50) Dasgupta. *op cit*, p 62. 51) *Ibid.*

52) *Ibid* ,b. 63. 53) *Ibid.* 54) *Ibid*, p 61

55) See above p , 56) Dasgupta, *op. cit.*, pp 63,64

57) *Ibid* . p. 63 " Omnipotence contentment, and beginningless consciousness, independence, unobstructness of power and infinite power these are parts of God, which being *sat sthala* are regarded as six types of *bhakti* depending on various conditions. The *bhakti* manifests itself in diverse

forms just as water manifests in various tastes and in various fruits." 58) *Ibid.*. pp. 63 64. 59) *Ibid*, p 63. 60) *Ibid.*, p. 64. 61) *Ibid.*,
62) *Ibid*, p, 56. 63) *Ibid.* p. 59
64) *Virasaivasadacarasamgraha*, vs. 9-11.
65) *Parmesvaragama* i. 180 81. 66) The number of *yamas* are said to be five *Yamas* (restraints) are the essential steps in the development of spiritual life. The *yamas* are non-veilence (ahimsa), truthfulness, sexual abstinence not to be avaricious not to steal, etc. As far as the *niyamas* (discipline) are concerned, they are mainly bodily and psychic exercises. They are mental serenity asceticism, mental reflection, belief in God, etc, 67) Cf. S. N. Dasgupta, *op. cit*.

THE LONG DISTANCE CALL

Smt. Suniti Pattani
Mulund - Bombay

I am making a long distance call,
To God. the master of us all.

Oh ! The loneliness and depression,
How I long for real companion !
The exchange is busy in heaven,
I am only one of the millions,
Trying for Divine communication,
Egerly, patiently awaiting my turn.

I was told to try in the night,
When all around it is so quiet.
The first time I got connection,
I was overwhelmed with emotion.
Before anything could be said,
The line got disconnected.

The second time I was alert,
Something I began to blurt,
(What it was I don't remember)
But soon I heard " Time is Over "
Still I did not give up confidence,
Kept trying hopefully with patience

I started regularly to rehearse,
How with God I would converse.
Great is His power and glory,
Can never be expressed fully.
What does He care for flattery ?
He knows us all thoroughly.

Shall I ask him for a favour ?
But why act like a beggar ?
When I am his child Divine,
All that is His can be mine,
I have only to return Home,
To inherit His Kingdom.

My only prayer to Divine Father,
" Welcome thy prodigal daughter. "

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Report for the quarter ending 31-3-1984.

Poojya Shree Raghupriya Tirth Mathadhish of Arya Akshobhya Tirth delivered Pravachans in Gurudeo Mandir from 30-1-1984 to 18-2-1984 in Kannad. A large number of devotees attended these Pravachans daily in the evening.

Poojya Shri Prabhakar Swamiji of Kerala gave a talk in English on 19-2-1984.

Donations were received from :

1)	Friend's Study Circle, Hindwadi Belgaum	Rs. 51 /-
2)	Shri V. G Tulpule, Pune	Rs. 501 /-

Life-subscription of Pathway to God Rs. 100 /-

1 Dr. V. L. Patankar, Kurla Bombay-70

We are grateful to these persons for their help to the ' Academy. '

Shri R. P. Kulkarni a devotee of Gurudeo Ranade has been co-opted as trustee on the Board of trustees.

Param-Pujya Shree Jagadguru Shankaracharya, Shringeri camped in Gurudeo Mandir for a day on 14-3-1984. He gave a talk in the evening, which was attended by a large number of devotees.

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(Amount in lakhs)

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Dividend Declared at - 12 %
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Audit Class - "A"

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